

Powers of darkness

By Norman Cohn

R. WILLIAM MONTER:
Witchcraft in France and Switzerland
The Borderlands during the Reformation
232pp. Cornell University Press.
£10.50.

RICHARD KIECKHEFER:
European Witch Trials
Their Foundations in Popular and Learned Culture, 1300-1500
181pp. Routledge and Kegan Paul.
£5.25.

The basic facts about the great European witch-hunt are not in dispute. In one specific period, extending from the early fifteenth to the early eighteenth century, large numbers of people were executed for a crime consisting in variable proportions, of two elements: having one's neighbours by supernatural means and pledging oneself totally and irrevocably to the devil's service. In earlier centuries only the first of these elements had constituted an offence in the eyes of the law, and that had not hitherto been regarded as a crime. It seems to have been decided by the courts for anyone to be brought to court for heresy by his neighbours by occult means. Moreover, even in the fifteenth, sixteenth and seventeenth centuries, the new double-faced crime was recognised only within that part of Europe which was Roman Catholic or, later, Protestant; the Orthodox east knew nothing of it.

Even among Catholic or Protestant countries there were some (such as Holland) which had practically stopped executing people for this crime by 1600; others (such as Poland) where executions reached their height only around 1700; others (such as Ireland) which were affected no more than the Orthodox east; and one (England) which recognised the crime, but in practice tended to reduce it to the first of its two elements. Despite such variations, the witch-hunt as a whole constitutes a single, clearly recognisable historical episode. During those three centuries the fear and horror of witchcraft were often widespread and intense, and the total of those executed certainly ran into many tens of thousands. It cannot be said that the subject has been neglected by historians. The tradition inaugurated by Gottfried Wilhelm Leibniz in 1843, with the first edition of his *Geschichte der Hexenprozesse* as *den Quellen dargestellt*, has scarcely ever been interrupted since. Apart from the great collection of sources in medieval Latin, Old French and Middle High German, published by Joseph Hansen at the turn of the century, there exist literally thousands of studies of particular localities, legal systems, trials, polemics, personalities. Moreover the past quarter of

a century has witnessed a marked rise in the standard of scholarship, at least in originally written, but not in edited, form. It would be easy to name a score of writers, British, American, French, German, Dutch, Belgian, Italian, Spanish, Polish, Swedish, Danish, Finnish, who have either uncovered hitherto unknown aspects of the great witch-hunt, or advanced fresh hypotheses. That being so, one might reasonably expect some agreed interpretation to be heaving in sight. In reality, none is. One can study the literature for years and in the end one has to recognize that there is no consensus on the two most fundamental questions of all: why the great witch-hunt happened when and where it did, and where the sources of its dynamism lay.

In approaching any new work which aims at more than description one has to see it diminished. And this is the case with *Witchcraft in France and Switzerland* and *European Witch Trials* do something to diminish it. If neither does much to explain why the great witch-hunt should be situated, geographically and temporally, where it is, both throw some new light on the motives of those who instigated or carried out prosecutions for witchcraft.

Both books are by members of the staff of Northwestern University, Illinois. R. William Monter, who is a professor of history, first made his reputation with two works on sixteenth-century Geneva. But from 1969 onwards it became apparent that he had developed another interest: after editing a volume of selections entitled *European Witchcraft* he produced what still remains the best general survey of the state of knowledge (and ignorance) in that field: "The historiography of European witchcraft: progress and prospects" (*Journal of Interdisciplinary History*, Volume 2, 1971-72). In other articles he brought his two interests together, and the history of witchcraft and witch-prosecution in Geneva and the Jura; began to be thoroughly and carefully illuminated. This enterprise is continued in his new book; for, as his subtitle indicates, *Witchcraft in France and Switzerland* is really concerned with the Franco-Swiss region which we call the Jura, and which includes Geneva. And there is no doubt that region, topic and author go well together. Archival material on witchcraft, mainly in the form of trial records, is exceptionally abundant in the Jura. Moreover in the heyday of the witch-hunt the Jura consisted of a patchwork of another not only in religion but also (and often independently of that religion) in their attitudes to witchcraft. All this aids Professor Monter, who understands how to extract significant patterns from archives and who has a particular

taste for problems of historical analysis. Himself meticulous in assembling evidence, cautious in drawing conclusions, sober in presenting his case, Professor Monter makes short work of many idle regurgitations. In one chapter he examines and destroys the persistent legend that Calvin's Geneva was particularly severe in its persecution of witches. On the contrary, he finds that (if one excludes the trials of people accused of spreading the plague—as one fairly may, for the notion of the *malin* had little in common with that of the witch) witch-trials in Calvinist Geneva normally varied between one and four a year, and that only about 20 per cent of these resulted in executions. The great majority of those found guilty being simply exiled.

Another chapter is devoted to the changing attitudes of the judges who conducted witchcraft trials in the part of the Jura known as the *Freuche-Comté*, and here too the pattern of witch-hunting turns out to have been far more complex than has commonly been believed. Prosecution for witchcraft had its ups and downs, but not for any single reason. One major witch-hunt, in 1604, was set off by a new edict promulgated from afar; another, in 1628-29, by a cycle of poor harvests; a third, in 1657-59, by the zeal of a travelling inquisitor. Furthermore, Professor Monter's role of the well-known cosmologist and judge Henri Boguet, turned out to have been quite minor: his *Discours des Sorciers*, first published in 1602, was never reprinted after 1611, apparently at his own request—he seems to have been aware of a growing gulf between his attitude and that of the supreme court of appeal, the *parlement* at Dole. And indeed, the higher courts did generally show themselves more lenient towards suspected witches than the seigneurial courts, commencing 60 per cent of the death sentences; while the *parlement* often showed itself more lenient still.

On the other hand, the argument advanced by Robert Mandragu in his *Magistrats et sorciers en France au XVIIIe siècle* is found to be inapplicable to the *Freuche-Comté*. Cases of possession ascribed to witchcraft were not confined to high-born young ladies in convalescence from common occurrences throughout the population; and when the *parlement* eventually came to sanction prosecutions for witchcraft, it was not because fear of scandal had precipitated a crisis of conscience. A particularly valuable chapter is that on "small poisons". Professor Monter finds that the typical witch-trial in French Switzerland differs both from the English model, as described by Kate L. Flint, and from the model for south-western Germany,

as described by H. C. Erik Midelfort. That is to say, it is neither restricted to trials of individuals for simple harm-doing, nor was it a vast epidemic, depopulating whole villages. Instead, there were, between 1580 and 1660, more than a hundred small poisons; and although, as in Germany, the main accusation was of attending the sabbat, the trials seldom resulted in as many as ten executions in a single district or a single year. Professor Monter suggests that this type of witch-hunt may well have been typical of the large zone, stretching from Flanders to Lorraine and down to the Italian Alps. Further research on the rural societies of western Europe could prove him right.

The same sense of differences, the same refusal to over-simplify, are evident in Professor Monter's treatment of particular forms of witchcraft belief. We learn what difficulties the traditional, popular beliefs in werewolves and in *hail-men* posed for theologically minded minds, and how they were finally integrated into official demonology nevertheless; how a new notion such as the Devil's Mark, once it was invented by demonologists, came to achieve general acceptance; and how, in the sixteenth century, causing demonic possession gradually replaced the typical, and most damning, of the supposed manifestations of witchcraft. In all this one recognizes the true scholar's humility before the facts. Certainly nobody has shown more clearly what an immensely complex and variegated phenomenon the great witch-hunt was.

Yet something important is lacking in the book. Professor Monter seems hardly to realize how extraordinary the whole business was, and not only by the standards of today but by the standards of any century before the fifteenth. His introductory chapter, "The rise and fall of witchcraft theory", is not the chapter "The sociology of witchcraft" really lives up to its title. What it shows does not go beyond what has long been established for other regions: that the witchcraft was a woman, preferably old, quite possibly widowed, poor and defenceless; related to persons previously accused of witchcraft; bound at loggerheads with her neighbours; little attempt is made to show how these characteristics of witchcraft, still less why those accusations should have resulted in trials.

Professor Monter never mentions that the stereotype of the witch as an old woman had existed for centuries before the witch-hunt

as described by H. C. Erik Midelfort. That is to say, it is neither restricted to trials of individuals for simple harm-doing, nor was it a vast epidemic, depopulating whole villages. Instead, there were, between 1580 and 1660, more than a hundred small poisons; and although, as in Germany, the main accusation was of attending the sabbat, the trials seldom resulted in as many as ten executions in a single district or a single year. Professor Monter suggests that this type of witch-hunt may well have been typical of the large zone, stretching from Flanders to Lorraine and down to the Italian Alps. Further research on the rural societies of western Europe could prove him right.

Surely there is a non sequitur here? Long ago, Etienne Delaunay pointed out that in Lorraine judges employed the most atrocious tortures with precisely the same object, to wrest the witch's soul from the devil. But doesn't all this throw more light on the religious preoccupations of the judges than on the accused? And doesn't it imply that those preoccupations must have become more compelling where Professor Monter notes the situated socially than the accused were in fact "older members of important families" concerned to purge the village of undesirable elements? Does not the conclusion emerge from other evidence, perhaps more substantial than the handful of surviving depositions. Medieval legal codes and penitentials know nothing of diabolism, but they certainly show that society, in the sense of human doing by occult means, had been a subject of concern to the common people for centuries before the witch-hunt. There is also the case of England during the witch-hunt itself: in a country where most judges were from the ranks of the clergy, and where the common people was not employed in witchcraft cases, even the sentences passed were far more often concerned with sorcery than with diabolism. Dr Kieckhefer's finding is not, therefore, at all revolutionary. It is, what he has done is to provide, by a careful study of

Richard Kieckhefer, who is on the staff of the department of the history and literature of religion at Northwestern, is a newcomer to the field of witchcraft studies. In *European Witch Trials*, while ranging widely across Europe, he has devoted himself to one particular problem: the respective contributions of popular and learned culture to the making of the great witch-hunt, as revealed by the trials themselves.

Dr Kieckhefer distinguishes between three notions, which he calls sorcery, invocation, and diabolism; sorcery meaning doing harm by occult means, invocation meaning calling upon the devil to obtain instruction or execution of one's wishes, diabolism meaning deliberate worship of the devil. The problem was to find sources which would show how far any of these notions were of popular origin. Two kinds of sources emerged as particularly suitable, because practically unmined by learned notions. Out of some 500 witch trials between 1300 and 1500, Dr Kieckhefer

was able to find twenty-two where the original depositions have survived: "the testimony given by the original witnesses, made at the beginning of the proceedings, before the formal interrogation of the accused, and before the application of torture measures". In addition, fourteen further cases were found in which persons accused of witchcraft brought charges of defamation against their accusers, and in the process revealed the nature of the accusations. Switzerland provided most of the material, but some came from Germany, France, and England.

This approach has been adopted by others before but never, to my knowledge, so systematically; Chapter 3 in which Dr Kieckhefer describes and applies his method, is a very thorough piece of work. And he summarizes his conclusions very clearly:

In the majority of cases, the townspeople or villagers who took their neighbours to court did so for essentially practical reasons. They felt that these individuals were noxious creatures, who were undermining their health and welfare... there is no indication of popular belief in veneration of the Devil. No ritual contact with him was alleged... The conclusion... is not merely that the accused were innocent of diabolism, and that their confessions were extorted through the techniques of inquisitorial justice. The position here is a far more radical one... the charge of diabolism was not the usual one; the conspiracy of witches against Satan's control. And even in the period covered by Dr Kieckhefer, the mass trial at Arras centred on that same notion—sorcery was hardly mentioned. As for the second proposition, it is simply wrong. The Aristotelian tradition in theology while it had something to say about invocation, cannot possibly have produced the notion of witchcraft that was dominant during the great witch-hunt: neither the fantasy of the witch as the devil's slave, nor that of the female witch as the devil's concubine, nor that of the witches' sabbat, can be derived from that source.

We are left with the first proposition, that sorcery trials were multiplying greatly before the demonological view of witchcraft took hold. The demonological view is, therefore, at least in part, a modern contribution may well lie in the uncompromising way he has

The philosophe in action

By H. T. Mason

JOHN E. N. HEARSEY:
Voltaire
367pp. Constable. £8.

As an object of biographical inquiry, Voltaire's life is impossible. How to do justice between the two conflicting questions? Over the space of sixty years he wrote fifteen million words, and debilitated in every aspect of French civilization, not to mention much that was going on in England, Germany, Switzerland and several other lands as well. The closest biography by Denis Diderot runs to eight large volumes; an impressive achievement. But it is, as a hundred years old and has been overtaken by the spate of information pouring forth in recent decades, most notably through Theodore Bèze's edition of the correspondence to, from and about Voltaire, which runs to more than 20,000 letters. Besides, to understand Voltaire one must have a comprehensive knowledge of the contemporary world, which he bestrode. The task is enormous, the pitfalls countless; it requires a valiant heart; if not a reckless courage to enter on this domain.

Given these considerations, one must welcome John Hearsey's book. This is a popular biography, unpretentiously admiring Voltaire's greatness and striving on the whole with fair success to compare the different elements and activities that went to make up that genius. It offers brief opinions on many of the philosopher's activities, but it does not attempt to make a comprehensive study of anything, and it is not particularly concerned with the details of his personal

life, which has hitherto been relatively neglected, and which is a view which was suggested already in Joseph Hansen's great book, *Witchcraft in France and Switzerland*, published in 1969, and which has been improving itself ever since, especially over the past few years, but in itself that is, of course, a valuable service.

Dr Kieckhefer's view of the respective importance of popular and learned elements in the making of the great witch-hunt is more original, better, his argument is that there was a great increase in trials for sorcery, with or without invocation of the devil, in the fourteenth century; that the literary elite, in trying to make sense of this phenomenon, interpreted it in terms of the Aristotelianism of the medieval schools, and so arrived at the notion that sorcery was a product of devil-worship; and that this notion, once introduced, had only minor influence. It established the charges against many people who were burned, and no doubt led to the execution of some who, on the charge of sorcery alone, would have received more lenient sentences. What are we to make of this?

The third proposition is a gross understatement. The great German witch-hunts of the early seventeenth century, for instance, whether at Bamberg or Würzburg or in the south-western area so ably examined by Erik Midelfort, would certainly never have reached such colossal proportions without the use of the conspiracy of witches against Satan's control. And even in the period covered by Dr Kieckhefer, the mass trial at Arras centred on that same notion—sorcery was hardly mentioned. As for the second proposition, it is simply wrong. The Aristotelian tradition in theology while it had something to say about invocation, cannot possibly have produced the notion of witchcraft that was dominant during the great witch-hunt: neither the fantasy of the witch as the devil's slave, nor that of the female witch as the devil's concubine, nor that of the witches' sabbat, can be derived from that source.

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accepted this view, and in the "evidence" which he has brought to bear on it. The evidence, however, is not as carefully examined, and Dr Kieckhefer himself recognizes—tested by further archival research such research is in fact being carried out at present in Scotland and in new regions of France to my knowledge—and some important publications are to be expected within the next couple of years. For the present, it is enough to note that the conclusion which seems to be emerging is the opposite of Dr Kieckhefer's: in the areas concerned, sorcery trials seem to have been so rare as to be barely noticeable until, quite suddenly, the demonological view of witchcraft became known to the relatively privileged members of the community, and to the local judges in particular. (Admittedly, this would not apply to England; but then, the average families of the thirteenth or fourteenth century, English witch-hunting seems like a gentle ground-swell in a sheltered bay, while a tempest rages in the open sea.)

Meanwhile we still do not know why the great witch-hunt happened when and where it did. However, it seems that in this respect also new perspectives may be opening up. I myself once, in a book on the medieval antecedents of the witch-hunt, advanced a tentative hypothesis: I pointed out that at the end of the Middle Ages and in the early modern period witchcraft acquired a new meaning, as the supreme expression of apostasy, and I suggested that the witch might thereby have acquired a new psycho-social function as a scapegoat, or acknowledged hostility to Christianity. I did not at that time know that French scholars, inspired by the researches of Jean Delumeau of the Collège de France, were already beginning to examine how in certain parts of Europe a new, more individual, more demanding type of Christianity was imposed on the laity between the fifteenth and seventeenth centuries; how this produced, especially among the relatively privileged and educated, a new, more personal sense of guilt; how the devil grew in stature, as a symbol of everything that might oppose or rebel against these developments; and what bearing that might have on notions of witchcraft. I am, therefore, most grateful to Dr Kieckhefer for his investigations.

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Seventeen types of incongruity

By Wayne C. Booth

JOHN BAYLEY:
The Uses of Division
University of Wisconsin Press
248pp. Chiron and Windus. £4.50.

John Bayley begins by repudiating the usual critical instinct "to seek coherence or unity in literary works." He will show, instead, the "involuntary divisions, amounting to a total disunity, which seems to characterize the books which interest him, 'to make them what they are'." Without "daring" the obvious truth "that the work of art represents a solution, a confluence and a harmony," he chooses to discover "the extent to which disunity and division may themselves have become aspects—indispensable and irremovable—of the work of art." His goal is not "anything much in the way of a critical 'theory'"; but the discovery of "unexpected kinds and standards of judgments." The point would be how such a literary work on us, and how we work upon it, finding what we find rather than what we put there, and perceiving ourselves how contradictions enlarge and encompass the world of experience it offers.

His search for divisions or "gaps" that will yield unexpected insights moves in three parts. In "Uses in the Novel," he explores divisions in E. M. Forster, D. H. Lawrence, Kipling, and Dickens, with glances at some others. In "Uses in Poetry" he finds divisions in the poems and life of Keats (the most important figure in the book except for Shakespeare), Philip Larkin, John Berryman, and Robert Lowell. In "Uses in Shakespeare," the search is no longer for "involuntary" divisions but for the "deliberate" divisions by which the poet achieves, with varying degrees of success, in *Titus Andronicus*, *Macbeth*, *Othello*, *Antony and Cleopatra*, *Coriolanus*, and *Measure for Measure*.

Mr. Bayley's interpretations, both of the literary works and of the authors who consciously or unconsciously produced them, are often sensitive, perceptive, and original. I liked especially the chapter "The Puzzles of Kipling" and the chapter on the poets (e.g., "The Vulgar and the Heroic in 'Keats's' 'Bad Poetry'" and "The Self as Available Reality" in Larkin, Lowell, and Berryman). His judgments, too, are often illuminating, and they often rise gracefully and persuasively from the interpretations—a rare virtue in modern close readers.

Yet too often his evaluations seem gratuitous, undefended, and cocksure. One feels in the presence of an energetic young schoolmaster who begins his passage on marks to every pupil because that is his duty, and then discovers that putting everyone in his place can be fun. Few of us will care as much as he does about comparative readings. Emma better than Modiano, the Italian slightly better than Little Corrie, better than most of E. M. Forster and much better than *Macbeth*, *Othello*, much better than *Hamlet*, and *Macbeth* better than *Antony and Cleopatra*. I shall not be surprised if Mr. Bayley declares that I have him wrong on these gradings. Nothing he writes is as absurdly pat as my list above, and often the gradings of *Macbeth* and *Othello* are more convincing than those of *Hamlet* and *Antony and Cleopatra*.

Mr. Bayley's readings of *Macbeth* and *Othello* are more convincing than those of *Hamlet* and *Antony and Cleopatra*. He is right to say that *Macbeth* is a better play than *Othello*, but he is wrong to say that *Macbeth* is a better play than *Hamlet*. He is right to say that *Othello* is a better play than *Antony and Cleopatra*, but he is wrong to say that *Othello* is a better play than *Macbeth*. He is right to say that *Macbeth* is a better play than *Hamlet*, but he is wrong to say that *Macbeth* is a better play than *Othello*. He is right to say that *Othello* is a better play than *Antony and Cleopatra*, but he is wrong to say that *Othello* is a better play than *Macbeth*. He is right to say that *Macbeth* is a better play than *Hamlet*, but he is wrong to say that *Macbeth* is a better play than *Othello*. He is right to say that *Othello* is a better play than *Antony and Cleopatra*, but he is wrong to say that *Othello* is a better play than *Macbeth*. 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The war in the west

By W. R. Brock

N. JACK BAUER:
The Mexican War 1846-1848
454pp. Collier-Macmillan. £7.95.
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The Mexican-American War 1846-1848
166pp. Quartet. £4.50.

Americans usually assume that the way the Mexicans had to follow the United States and New Mexico. Jack Bauer fully supports this view in his new history of the Mexican War, but he also asserts that "it is difficult to imagine any set of circumstances which would have prevented an effort to add Mexico's northern territory to the American continental empire." The conflict was inevitable because these Mexican lands "stood in the way of the inexorable movement westward of the American frontier and the American settlers." Much the same was said in 1846 by the original prophets of "manifest destiny" yet there is another American tradition articulated at the same time and of even more respectable parentage. For some Whig critics of the war their government had acted unwisely, for others their objectives were used to describe actions which they judged to be immoral. It was true that the Mexicans fired the first shot, but ordered to take up positions far to the south of any frontier that the Mexicans could accept with honour.

Mexico had not recognized the annexation of Texas; still less could she accept the American presence on the Rio Grande a hundred and fifty miles south of any point over which the Texans had exercised effective control. Moreover, it was known that President Polk had determined upon war before a shot had been fired, after hearing that the Mexican government had refused to negotiate with the United States. The war was a premeditated aggression which had been set in motion long before the first shot was fired.

The parallel with Vietnam is obvious, but Professor Bauer has forestalled critics from the new left. Acknowledging the similarity, he draws the conclusion that in both wars the fault lay in acting too slowly and in failing to win by negotiation and moderation. What could only be won by pressure would have been won by a combination of pressure and negotiation. The mission would have been completed by the use of the realities of American military power. Once war had begun there was too much hesitation over the knotty question of whether the war was worth the cost. The Mexicans had been defeated, and the war had been decided, and the hopes of a settlement short of this were vain.

These judgments are not likely to be wrong. Professor Bauer's narrative is a masterpiece of clarity and insight. He expects to find it in a book about the war, by an American or Mexican, parentage, which claims to be a history of the war, but which is in fact a collection of distortions, errors, and omissions. The book is a masterpiece of clarity and insight. He expects to find it in a book about the war, by an American or Mexican, parentage, which claims to be a history of the war, but which is in fact a collection of distortions, errors, and omissions.

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pass unchallenged, but Professor Bauer's handling of the military story is likely to win general approval. The only other scholarly history of the war was written by Justin H. Smith nearly sixty years ago. In this more leisurely days it was possible to linger longer over events, and to onlookers a narrative with character sketches, but Professor Bauer supplies the need for a clear, well-controlled modern narrative which corrects Smith on minor points and often takes a somewhat different view of the campaign. Working from the sources, his account inspires conviction. He can find little to commend in General Zachary Taylor save luck, and the best to be said of him at Buena Vista is that he seldom intervened to distract his subordinates from the tasks before them, and let them design their own responses to battlefield conditions. The campaign against Monterey was bold and imaginative, but "so unimpressive as to be almost forgotten." It must have been the work of William Bliss, his highly intelligent chief of staff.

Taylor's handling of the attack was deplorable; he "issued ambiguous orders, committed units of the war without apparent plan or coordination... exposed large masses to the fire of the Mexican forces." By contrast Scott's press is too high for Winfield Scott. He established a bridgehead on the enemy coast, his way over 200 miles of hostile territory, defeated an army three times the size of his own, and captured the Mexican capital. He was, declared the Duke of Wellington, "the greatest living general." Professor Bauer adds the Douglas MacArthur is his only American equal. Like MacArthur he is not his strategic sense (which was acute), not his tactical sense (which was not), but his strength of will, which slowed him to plough into positions that his lessor commanders would have avoided so too risky. He simply refused to accept the possibility that he could be wrong.

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Mrs Cornelius Vanderbilt as "Electric Light" in white satin and diamonds, and Julian H. Keen (right) posing as an equire in the Mother Goose quadrille, both at Mrs William K. Vanderbilt's ball on March 26, 1882. The Vanderbilts were not accepted society by the Astors, though both families were in possession of fortunes amassed by the preceding generation. Mrs Vanderbilt, in spite of her own pseudo-French manner—"a little chicane de Blois"—on Fifth Avenue, had not been called on by Caroline Astor. So the Astors were not sent invitations to the ball. "The Astors called on the forceful young matron," reported the New York Times, "and the belated invitations were hurriedly dispatched." The ball cost \$25,000, but "Alva Vanderbilt had arrived in New York in her American in 1875 (1900). New York; Random House. \$15), designed by Milton Glaser and stunningly illustrated. As well as the conspicuous consumption of the very rich, the book skillfully chronicles most other aspects of the Gilded Age: 1876 was the year in which General Custer was defeated by Sitting Bull and the Sioux at Little Big Horn, the Adventures of Tom Sawyer was published, and the Corlies engine and Bell's telephone were on show at the Centennial Exhibition in Philadelphia. It was the year of the disputed presidential election between Democrat Samuel Tilden and Republican Rutherford B. Hayes. There was also a depression; in 1876 wages were being cut by up to 50 per cent, one in four men was out of work. Only half the population of New York was American-born; the immigrants lived in crowded, filthy tenements, the children dying in the summer months at the rate of 1,000 a week. The remedy for overcrowding was thought to be "model tenement houses," but the New York Times reminded its readers, "for a model house to be successful, it must be profitable, yielding six or seven per cent."

Fantasies of Francophilia

By Jacques Barzun

HENRY BLUMENTHAL:
American and French Culture, 1800-1900
Interchanges in Art, Science, Literature, and Society
554pp. Baton Rouge: Louisiana State University Press. \$17.50.

Notions have fantasies like individuals, though usually more flimsy and less sincere. One of the fantasies that periodically resurge in the United States is that the country has had a special, mutual, loving relationship with France for two hundred years. The bicentennial date 1976 and a visit from the French president have naturally brought back into print and public consciousness the platitudes in which the fantasy reposes between official visits and world wars. A common love of liberty, the two eighteenth-century revolutions, the material aid given the colonists "in their struggle to become a young nation" and, of course, the home of Franklin and Lafayette were official visits and world wars. A common love of liberty, the two eighteenth-century revolutions, the material aid given the colonists "in their struggle to become a young nation" and, of course, the home of Franklin and Lafayette were official visits and world wars.

The truth is that there is no special understanding between them any more than between the United States and England. This attitude of the GIs in Europe during and after the Second World War is conclusive: it was not in France or Britain that they felt at home; it was in Germany. The combination of system and gentleness appealed to their judgment and their emotions alike. The food, the language, the manners, the people coupled with the palpable absence of a long and weighty national past, diffuse to retrace, though quantifiable.

were not indeed the very things these young Americans had left behind them, but seemed close enough to be immediately congenial. It is a strange but verifiable fact that American life has both been marked by German ways through immigration and has re-invented some of these ways independently, through a similar history of inchoate nationhood. American foreign policy towards Germany, helping and respecting, has often matched a widespread popular feeling.

To say this is not to say that many Americans, soldiers and civilians, do not develop a strong attachment to France or England, sometimes to both. But this devotion is usually slow to ripen and is individual rather than collective; that is, it rests on conscious taste and choice and does not simply ensue from finding the far country not so foreign after all. It is surely indicative that it is chiefly the artists in America who have repeatedly found France the great good place, just as the artists in England have repeatedly found France the great good place, just as the artists in England have repeatedly found France the great good place.

All these invisible links may now be twisted or broken, these intangible affinities may belong to the past. The point remains that in the past the elements of attraction were of such a kind and have had such selective effects on the unkind and shifting American population. To look back on these relations and sentiments, and places as given in great detail, and even through form and proportion are obviously wanting, one might at first conclude that there was a source about the human cargo being there in answer to an advertisement rather than an original impulse, it is not likely that a work such as Henry Blumenthal's *American and French Culture, 1800-1900* will be understood about our country. Reckless of some serious misadventures, if any, will be too diffusive to retrace, though quantifiable.

tive historians may infer them from the annual number of tourists, which will yield the Index of Cultural Exchange in curves properly weighted by reference to unit plane loads of teachers, lawyers, city planners, retarded children, and the like. It should make fascinating reading, but it is not what has been attempted about a century during most of which the exchange of knowledge, art, and wisdom still depended on direct acquaintance.

It must be said at the outset that Professor Blumenthal has not spared effort in gathering for his study the available discursive materials. As his footnotes show, he has read the microfilms of innumerable dissertations and has topped, at home and abroad, the manuscript collections likely to hold relevant documents. This abundance the author has doctored into fifteen chapters, flanked by an introduction and a conclusion. The headings are: Demographic and Social Influences; Socioeconomic Aspects; The Impact of Catholicism; Protestant Influences; Interchanges in Philosophy; Literature; Theatre; Music and Dance; Painting; Sculpture; Architecture; Cooperation in the Natural Sciences; Cooperation in the Medical Sciences. Under these rubrics the reader finds descriptions of persons, works, journeys, all of them east or west-bound, in relentless alternation. The connections, times, and places are given in great detail, and even through form and proportion are obviously wanting, one might at first conclude that there was a source about the human cargo being there in answer to an advertisement rather than an original impulse, it is not likely that a work such as Henry Blumenthal's *American and French Culture, 1800-1900* will be understood about our country. Reckless of some serious misadventures, if any, will be too diffusive to retrace, though quantifiable.

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The sins of the crusaders

By R. C. Smell

HARRY W. HAZARD (Editor):
A History of the Crusades
Volume 3: The Fourteenth and Fifteenth Centuries.
813pp. University of Wisconsin Press (AUPG). £17.50.

The editors of cooperative histories are among the unsung heroes of modern historical scholarship. For years on end they pursue their exacting and unrewarding task, exercising all the arts of diplomacy in order to persuade the contributors to abbreviate, extend, revise or even to write the chapters they have promised. All honour, therefore, to Kenneth M. Setton and Harry W. Hazard, who have been closely collaborating with *A History of the Crusades* for more than a quarter of a century.

This third volume of what has become known as the Pennsylvania History of the Crusades appears under the imprint of the University of Wisconsin. It extends the chronological framework established in the two earlier volumes into the period 1300-1500, thus covering the last of the crusades. It is with this period, if they have not with it at all, in an effort to tell the story of the crusades. The first and last chapters of this volume are respectively concerned with the crusades in the fourteenth and fifteenth centuries. There was no expedition to the Holy Land in this period, and this period is the subject of the earlier crusades were the subject of no more than project and discussion. Major crusades were organized in other areas and against peoples who were not Muslims, and there is a chapter to each of Spain and Portugal, the Baltic, the Hussites. There are three chapters devoted to non-Christian governments or peoples whose activities helped to shape the history of the crusades: those of North

Africa, the Mamluk sultanate of Egypt and the Mongols. Like the earlier volumes, these are a particular boon to students, since they provide essential information difficult to find elsewhere in a convenient format.

The main subject-matter of the volume, however, is the surface history of political and military events in those parts of the eastern Mediterranean which, in the fourteenth and fifteenth centuries, were still under Christian rule, some of them as the result of earlier crusades. Thus a pair of chapters is given to each of the following subjects: Cyprus, Byzantium, the Mamluks, the Catalans and Florentines in Greece, and the Hospitallers at Rhodes.

This third volume appears just twenty years after the first and thirteen after the second; we are told that the publication of three further volumes will be published on "with all deliberate speed". Deliberation brings important words, especially thoroughness and exactitude in all points of fact and detail, and the appointment of Professor Hazard as the editor of this latest volume is a sufficient guarantee of the highest possible standards in these respects. But there is also a price to be paid. The book's table of contents shows that four of the thirteen contributors have not survived to see the publication of their work, and it is clear that some of the chapters were written many years ago.

A. S. Atiya has contributed a chapter entitled "The crusade in the fourteenth century". This should be of key-note importance, but it contains nothing he did not publish in 1938 in his book *The Crusade in the Later Middle Ages*. If the two are read side by side it can be seen how the chapter is composed entirely of material from the book, even to the many phrases which are pressed into service for the second time, or are left only if concealed by the most obvious of paraphrasing. The same is true

of his concluding chapter, "The aftermath of the Crusades". The author seems to assume that on these subjects the last word was spoken in 1939 and that in the years which have since elapsed there has been in need for any rethinking or rewriting.

In these respects the new volume, from the moment of its birth, already bears a somewhat militantly guarded air. The casual reader might suppose that crusader studies were in the doldrums; yet during the past twenty years they have been enriched by contributions of striking importance and originality by scholars like Jean Richard, Joshua Prawer, Hans Mayer, J. A. Brundage and J. S. C. Riley-Smith—none of whom, incidentally, has yet contributed to the Pennsylvania (or Wisconsin) History. But other scholars who have helped to bring this volume do much to correct this impression. Because, like Professor Setton and Anthony Luttrell, they are still actively at work in the field named before them, they have written more recent than his chapter to no fewer than twenty-seven papers in which he is the author, and still more are cited by other contributors.

Any book which is the work of a team of writers is likely to be uneven in standard, and in this instance the spread of achievement is even wider than most. At one end of the scale the chapter on the Mamluk sultanate is superficial in the point of triviality, and the chapter on Cyprus is over-written, and the chapter on the Hospitallers is a standard set-piece. At the other end of the scale, the chapter on the Catalans, Dr. Luttrell on the Hospitallers, P. G. Heynau on the Hussites, Denis Sinor on the Mongols.

It is, however, sometimes difficult to understand editorial policy on the comparative space allotted to different topics. The chapters on the Franks in Attica, the Mamluks and

Rhodes fill 276 pages; this is more than are given, in earlier volumes, to the crusades in Syria and the Holy Land. The Crusades in Greece are given nearly as half as much space again as the Latin states in Syria during the second century of their existence. This disparity is unexpected and odd. The Crusades did not enter Greece as the result of a crusade and their connection with the crusading movement seems remote. Their history as recounted in these chapters is a series of small-scale military operations or of non-events, of orders which were never observed in Greece or of claims made on the territory by those who never went there.

This slight connection between anything which can be called a crusade and the subject-matter of two substantial chapters may help to explain how the editors have been able to base so large a book on topics on which previous historians have written comparatively little. Every major historical episode in the later Middle Ages in which the crusade was an element has been included, not for the purpose of isolating and studying that element, but lock, stock and barrel, as the German crusade in the Baltic. Was there no room to the crusades and crusaders than this? And if there was not, then why on earth did people respond to the preaching of such massive expeditions through so many centuries? What, for that matter, was a crusade? This third volume, like its two predecessors, makes important contributions to the history of the crusades and their ability to understand them, but there are also fundamental questions to which the three quarters of a million words so far published have not yet answered. This nature of a crusade: the power of its appeal to ordinary people; the role of the papacy in creating and organizing the movement; the role of the body and heart of the matter, and indeed, in volumes still to come, then this ambitious and erudite enterprise will take on the appearance of a centaur of learning.

It might be supposed that, in a history of the crusades, it is the crusading element which would be put under the microscope. What considerations led to a decision to

give an attack the form of a crusade; how and where was the crusade promoted; most particularly, why did the appeal elicit such responses? On matters such as these, this volume is silent. Of those who left homes and families to risk death, wounds and the dangers of the unknown, we are told only one thing, and we are told it incessantly: that they were to turn to plunder, quick to turn to blood and quick to turn to crime. For Professor Heynau the crusade against the Hussites was marked by "confusion, disorganization, cowardice and stupidity"; by lack of strategy, discipline and preparation. The crusaders become "totally defenceless as soon as they had to deal with a strong, well organized army instead of the hapless peasants". The work was founded on "human misery, exploitation and vicarious satisfaction". In Spain the crusades were north of the Pyrenees, the had answered the call of Pope Innocent III, discouraged by "the sum of hard fighting that yielded little spoils" and "ignominious retreats, the crusade and returned home".

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Watch on the Rhine

By F. L. Carsten

KEITH L. NELSON:
Victors Divided
America and the Allies in Germany 1918-1923
441pp. University of California Press. £13.

In 1919 the Treaty of Versailles stipulated that "as a guarantee for the execution of the present Treaty by Germany, the German territory to the west of the Rhine, together with the bridgeheads, will be occupied by Allied and Associated troops for a period of fifteen years". After the armistice, units of four Allied armies—French, British, Belgian and American—occupied the left bank of the Rhine and the area around Cologne. The latter, however, only stayed in the Rhineland for just over four years. They were withdrawn, partly as a concession to growing American isolationism, partly in protest against the French occupation of the Ruhr, in January 1923. Keith Nelson's *Victors Divided* is a history of this American occupation force and its relations with the Allies and the Germans, largely drawn from hitherto unpublished sources, mainly American, and partly British, French or German.

Almost from the beginning the Americans, against their inclinations, were drawn into the role of mediator between the French and the Germans, so that the latter came to look upon the Americans as their protectors and were strongly opposed to their eventual withdrawal. Already in January, 1919, General Groener was able to state to the German cabinet:

"We have an absolute ally in the American army. They have finished with the French. Their character is totally unchangeable. An American officer has said: 'We have finished with the French for the next two hundred years. The reason is that the French are dirty, and the Americans are fanatical cleanliness.' . . . But the course of friction had

little to do with habits of personal hygiene. They were connected with greater American intolerance towards the vanquished. German policies adopted in the various zones of occupation, the French desire for revenge and the abatement of German support for Rhenish separatism, the relationship between the occupiers and the Germans soon became friendly at Coblenz, while they quickly deteriorated in the French zone.

In this atmosphere of mutual distrust even an American officer who originally was markedly pro-French in his attitude came to sympathize with the Germans. This was General Henry T. Allen, who for some years was the commanding general in the Coblenz zone and the American representative on the Inter-Allied Rhineland High Commission. He emerged as a real force in the fact that the British representative on the Rhineland Commission, Lord D'Abernon, whose name is strangely absent from the book. From what it tells us British policy in the Rhineland seems to have been wavering and rather ineffective.

By contrast General Allen's role was important, although he was often unable to mitigate French harshness, and even when he succeeded it was usually not for long. This was, above all, because of the weak backing he received from Washington, especially when Woodrow Wilson was succeeded by Warren Harding and the clamour for the return of the "boys" arose. In full force, indeed, Harding had already declared during the election campaign: "They haven't any business there, and just as soon as we have peace we will get them out of there." The American strength at Coblenz was quickly reduced from about 15,000 men to a mere 1,200 by July, 1922, so that General Allen had to admit French troops into the American zone. At the beginning of January, 1923, the United States Senate voted by

fifty-seven to six votes to end American participation in the occupied Rhineland.

The strength of Professor Nelson's book lies in its firm linking of events in the Rhineland with developments at home in America, in the Government as well as in Congress. Where it is weaker is in connecting these with the German policy and internal German affairs. The essential German background is only sketched in lightly, and not always correctly. We are told, for example, that the assassination of the Bavarian Prime Minister, Eisner, in February, 1919, "led to several weeks of civil war in Munich"; and that in April "a Bolshevik regime" was established there. In fact, there was no civil war after the Eisner murder, and the Munich Council Republic of April 5 was not Bolshevik.

It is equally open to doubt whether the occupation of the Rhineland in December, 1918, "undoubtedly weakened the political revolution" in Germany, as claimed by the author; for its decline was due to the extreme weakness of the left and the passivity of the moderate Social Democrats, and above all to the fact that the war was over and people desired the maintenance of law and order. It is also incorrect to talk about a "sheath of amorphous separatist movements" in the Rhineland. There were many Catholics, such as Konrad Adenauer, who desired a separation from Prussia, not from Germany. But they can hardly be classified as "separatists", and a proper distinction between the two tendencies should be made. The separatists never had a stable following.

This is clearly a study of American policy and American influences on Germany, but it is a pity that comparatively little is said about the German reaction to round off the picture. Equally desirable would be a comparison with British occupation policy and its success, or the lack of it. But criticism should not overlook the real merits of this book: it presents us with a readable and interesting picture of a quarter of a century before the end of the century, 1918-1923, the United States Senate voted by

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The language of knightliness

By Peter Dronke

MARK LAMBERT:
Malory: Style and Vision in Le Morte Darthur
225pp. Yale University Press. £8.25.

In his recent film *Lancelot du Lac*, Robert Bresson created a dramatic design controlled with a single-mindedness as unusual as that of Malory in *Le Morte Darthur*. For the twentieth-century director, it was a question of distilling the essential qualities of a deliberately uncrowded world. By elaborating a particular texture and rhythm of images and speech, or narrative and speech, he boils the modern and the medieval artist convey a distinctive sensation of their Arthurian kingdom, and compel us to view that imaginary world—its mixture of brutality and gentleness, its ritualized monotony and melancholy, its moments of lightning before death—in a distinctive way. Against a background of deliberately uniform weaves, certain simple phrases and gestures are performed, which emerge homely and with unexpected power. The moon, in Bresson's film as in the finest parts of Malory's work, or so rigorously directed towards selection and concentration that to many people the style will seem self-parodying. To give a Malorian example of the more extreme kind: when Sir Gareth, who has a special devotion to Lancelot who had knighted him, explains to King Arthur that he had come to Lancelot's aid in the great tournament because "methought hit was my worship to the helpe hym", the king replies:

"Now, truly,"
sayde kynge Arthur unto sir
Gareth, "ye say well,
and worshipfully have ye done,
and to yourselfe geve worship.
And all the dayes of my lyffe,"
sayde kynge Arthur unto sir
Gareth, "wite ye well
I shall love you and truste you
for ever hit ys."

For ever hit ys,"
sayde kynge Arthur,
"a worshipfull knyghte dede
to helpe and succoure another
whan he seeth hym in
daungere."

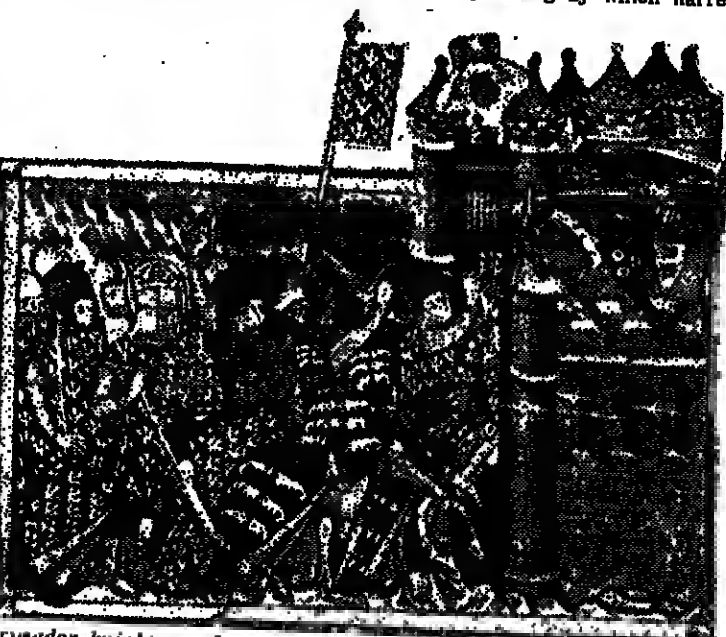
For ever
a worshipfull man
will be to be se a worshipfull
man, and he that is of no worship
[shows] no manner of goodnes
where he seeth a man in
daungere..."

The refrain-like language has a prescriptive, normative function: to illuminate the nature of Malory's achievement in his shows us in detail many of the aspects of Malory's style and vision, and the extent to which in a vision can become a commonplace. Dr Lambert writes elegantly and precisely, with a complete absence

of critical jargon. His occasional will cross-reference to ancient and modern literature are particularly stimulating, revealing a scholar who loves literature and who reads sensitively in the writing of many times and places. That is why his book also has valuable implications for the study of prose style beyond Malory and beyond the Arthurian prose romances, French and English. I could serve as an exemplary approach to discussing the qualities and aims of fictional—and historical—prose in many contexts from antiquity to the Renaissance.

The study is in three parts. In the first, Dr Lambert describes and analyses a number of stylistic features that Malory shares with contemporary Arthurian romance-writers, features that lend a "period" flavour to their prose. The "contamination" of the narrator's voice; the character's voice; the similarities of phrasing by which narrator

and characters confirm each other (not because of poverty of vocabulary, but deliberately, for the added strength of auctoritas); collective discourse, where two or more of superlatives, or of typical (as against individualizing) descriptions, in order to show how "worth", quality, and value are part of the texture of these worlds... fall as things in the scene described, rather than as a "viewer's judgment of that scene"; the catalogue, where personal names, place-names, and numbers are used as in a catalogue because the author of a fiction describes with the respect and earnestness with which we think of true historical events or... to think that he, the narrator, brings this respect and earnestness to the task of telling these stories. Such catalogues can include a deliberate



Crusader knights at the siege of Damietta: from Jean de Dinteville's *Historie de Saint Louis*, reproduced in *The Knights and their World* by Raymond Rudolph (Cassell, 1975).

hit might please God, I wolde that they wode teke me and ale me and suffer you to escape."

Or Lancelot, overcome at having healed Sir Urry, whose wounds—everyone knew—only the best knight in the world could heal.

And ever sir Lancelote wepte, as he had bene a chyld that had bene beaten.

These reflections may, by way of Malory's achievement in his shows us in detail many of the aspects of Malory's style and vision, and the extent to which in a vision can become a commonplace. Dr Lambert writes elegantly and precisely, with a complete absence

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Malory and his method

By M. C. Bradbrook

LARRY D. BENSON:
Malory's Morte Darthur
289pp. Harvard University Press. £8.50.

The last Prince of Wales who appeared in public as one of Arthur's knights was the eldest son of Edward I; but today, a transatlantic (or preatlantic) of appearing at parties in full armour keeps at least one British craftsman fully employed. Among the lighter Arthurian industries, Larry D. Benson observes, Malory has appeared in the past thirty years then in all the centuries preceding. When, by the discovery of the Winchester manuscript, Malory's structure emerged from beneath Caxton's editing, new exploration of his sources established a craft of translating, adding, contrasting, interpreting, capable of being endlessly debated.

Professor Benson opens with the familiar debate of the "hoole book", and settles for the complex unity of a cyclic romance (wheels within wheels). He adds some new refinements to a strong case for the integration of the work. His second half starts with Malory's reflection of contemporary chivalry (King Arthur in modern dress). As one of the editors of *Spectator* (the journal of the Medieval Academy at Amherst) he is well placed for comparative medievalist.

Nevertheless, for many, this second half may remain cocooned behind a more daunting exploration of two hundred years of early stories. Malory's adaptation of the French "vulgate" structure, his compression in accordance with the new demand for a more concise prose romance, his relation to chivalric history, have been worked on by dozens of scholars from Vinaver onwards, but perhaps there is need for more work from historians—of the kind that Joel Hurstfield has given us before the question of what it meant to be a knight in the latter half of the fifteenth century can be dealt with. B. F. Jacob could have filled the gap, as he showed by a trenchant review.

At the time of Domoslovi, a knight's fee was modest (five end o' half hides); by the twelfth century

knights had grown magnificent; by the fourteenth, Edward III was a keen Arthurian, and by the fifteenth the married dynasties of Burgundy and York were using the forms of Arthurian chivalry for quite Machiavellian purposes of image-building and public display. Professor Benson gives glimpses of such chivalric notables as Lord Scales, Edward IV's brother-in-law, and John Tiptoft, Earl of Worcester, whose translation of *Controversio de Nobilitate*, like Malory's work, was published by Caxton, but who was knighted by the Butcher of Gloucester. Himself beheaded by the Lancastrians in 1470, he chose to die by three arrows rather than one, "in honour of the Trinity".

These figures fill in and out of Professor Benson's pages without ever being presented as individuals. Such is his many authorities, Professor Benson does not cite Ralph Pugh's *Imprisonment in Medieval England*, yet Malory, as Lancelot and knight prisoner, might have learnt at first hand the risk of exposure to courts that were pecked by aristocratic armies, where indictments were framed and juries terrorized.

This study, based on lectures and papers "fitfully pursued" over the years, appeared from Harvard within a few months of M. C. Laury's contribution to the Yale *Studies in English*, yet the two champions never break a lance. Lambert is not cited by Benson, nor Benson by Lambert; if this represents the divergence of two schools, it may also represent the degree of width and specialization now prevalent in Arthurian studies, even if one writer is concerned with structure, the other with texture.

If the common ground of style is very differently approached by these two, both are concerned with the substitution of sheme and honour (the public decree) for guile and purity, as the moral sanctions; both select the great language of the word "unhappy" (unfortunate, betrayed) by circumstance to describe that breakdown of order which is the tragic theme of the "hoole book", as it was of Malory's own time.

In such circumstances, outward forms of ceremony are the refuge

of the weak. Professor Benson, however, unlike Dr Lambert, will not allow Malory's work to be purely tragic, while he recognizes the deepening power of the final tale. He stresses the balance of the middle books, especially the tale of Tristram, which thought the most shapeless. Here he finds a beautiful double irony, its structural parallels and bracketed episodes, as well as its many cross references, working up to a climax in the conversion of the Saracen Palomides (Malory's invention). In relation to the whole cycle, Professor Benson sees this mid-point as the "golden afterglow". Himself beheaded by the Lancastrians in 1470, he chose to die by three arrows rather than one, "in honour of the Trinity".

Perhaps these integrated geometric patterns may have helped Malory to reconcile courtly chroniclers with Cistercian monks, but they affect the reader as little as the squirrel's plover on which the artist may sketch his free design. To other students of style, Malory's art does not lose by certain traces of awkwardness, or even confusion; for ultimately he attains the power to throw the weight of the whole book behind a single phrase of grief or reverence or love. Nor is he less tragic for including comic elements (did not Yeats speak of "sleazy transfiguring" all that dream?). His massive simplicity should not be confused with the idea that he is attempting something like a modern novel. No one is likely to confuse him with Robert Graves. Or does the modern novel for Professor Benson mean Henry James?

The value of Professor Benson's book lies in its assembly of research material, especially on the structure, its excellent apparatus and its scattered insights. Yet its outward symmetry conceals a lack of perspective and a preference for argument over sympathetic response, constituting a learned eulogium in which the elements of Malory are held in suspension without ever quite coming together.

Word for word

By T. A. Shippey

Beowulf
Anglo-Saxon Text with Modern English Parallel
Translated by John Porter
44pp. Pinter Press. 85p.

Beowulf is often alleged these days to be a "disturbing" poem, presumably to give it in line with the "epic" of the more "contemporary" "epic". "Disturbing", though, would be nearer the mark, at least when it comes to translations. In ancient legends, ancient mores recalcitrant allowances; in modern legends the behaviour of heroes often jars. They have no sense of humility, they drink too much, they relish the mechanics of homicide—put into everyday contexts by everyday language, they make us shudder, or blush.

Translators of Beowulf have accordingly tended to adopt one of three strategies: the apologetic, the blazon, the learned. Apologetic, will not let Beowulf boast or boast modestly in his strength; he is "modest" to the quiet "confidence" of a modern "defence" enjoined on contemporary athletes. Blazon, the other hand, tries to give us all still members of some "epic" men. Let us go "back" to look at this lady modern Beowulf. Hildegarde's *Beowulf* (1956) was first translated in 1485, only a decade after the introduction of printing by Caxton, and was popular and influential for about a century and a half. The new edition, edited by Rachel Hildesheim, is the first two Beowulf translations to be published in a single volume. It is a beautiful achievement, and a beautiful achievement.

The answer to both questions is probably no. Still, that does not make the idea a bad one. To say the very least, this is the cheapest text-and-translation of Beowulf by a long way, and one produced with some care. If not with Kierkegaardian infallibility, it makes a useful addition to the list of Beowulf translations. The very least, which the translator has done, is to score some points. The unsuitability of the syntax (sometimes, it must be said, the result of error) is largely compensated by the sheer emphasis thrown at the Beowulfian vocabulary. Most of all, though, one can imagine a parallel version of this nature giving some people the rare pleasure of spelling out an archaic text without knowledge or assistance, and discovering in the process the minute two between ancient and modern ways of showing understanding. For this well-meaning attempt at translation to bridge it, J. R. R. Tolkien once remarked that the pleasure of Gothic vocabulary compensated him, in his youth, for the total disappearance of Gothic literature. Look after the words, then, and let the references look after themselves: it is not the greatest feat of poetry, perhaps, but it will do.

Intended to provide "gentle men and honest persons" with instruction in "beaving", bunting, and the armour and blazoning arts, the language proper to each. The *Beowulf* of St Albans, which has been reproduced in facsimile (1956) by the University Press (1956), was first translated in 1485, only a decade after the introduction of printing by Caxton, and was popular and influential for about a century and a half. The new edition, edited by Rachel Hildesheim, is the first two Beowulf translations to be published in a single volume. It is a beautiful achievement, and a beautiful achievement.

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has also spent time watching day-to-day activities, anxieties and preoccupations of those treating cancer in specialized centres or visiting it in laboratories and clinics. As a result, Dr. Sridhar now provides an easily readable guidebook to cancer which is useful to anyone who wishes to know something about the nature of this disease and current efforts to deal with it. In Western societies we still wrestling with such a curious affliction about cancer whereby the

It is a pity that Dr Goodfield with her scientific background should have included so many minor errors and facts and that the book should be so full of errors and typographical errors; it is also a pity that she seems to have given equal weight to the views and ideas of those of the pygmies as she has to those of the giants, especially, if only for the brilliant section on cancer politics and the lives of cancer research workers and doctors, that should be welcomed and widely read.

New this all could be fitted into the man's timetable is a puzzle and the more baffling in that he was always in the limelight and that all his days should, as it were, be accountable. Yet there are numerous blank patches in his life from the uncertainty of his birth place to the identity of the "woman in grey" who was the last to see him before his suicide attempt of May Year 1892. This ambiguous identity was also peculiar to his work. The methods he used, especially in his

Vetranas, Zola, with his romanticism and his devotion to noble causes. My further complaining against Dr. Lénau's vocabulary concerns his all-too-frequent use of the adjectives "sensual" and "sophisticated", and their derivations. To be sure, both are appropriate when applied either to Maupassant or to the *fin-de-siècle* jargon of cosmopolitan French plutocrats and Intellectuals who, in his motoricist era, became his natural associates. But sophistication is particularly worth noting, not so much in itself, but rather on account of the apparent simplicity of his style and coarseness of his manners. Yet

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In a more practical area it was interesting to be told that, the first time faced with the Torrey Canyon oil pollution, poured 10 million kilograms of detergents on the sea and beaches, with the result that avoid damage was done to marine plants and animals. The French must have a finer understanding of the role of microbes in improving the quality of life, when faced with a similar problem, covered the oil with *traine de chaux*, which caused it to sink into

In his more polemical attitudes Dixon is often silly. In reaction to the excessive anthropocentrism human thinking about microbes, states that their sex life is more odd and interesting than that of sapience. In my experience, the exact reverse is true. What is duller than spilling into identical halves at regular intervals? Let's be suggests that we will not take microbes seriously because we are envious of their mortality. He castigates the medical profession because his mem-

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[illegible][illegible]

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Cross-channel packets

By Robert Halsband

JOSPH SPENCE:

Letters from the Grand Tour
Edited by Silvia Klinka
496pp. McGill-Queen's University Press (Books Canada) £16.80.

The grand tour, although its origins lie in the Elizabethan age, was most distinctly an eighteenth-century phenomenon. Lasting from one to three years, it served as the last phase of education for aristocratic and well-to-do young Englishmen. In increasing numbers they overran France and Italy, and to a lesser extent Germany, Switzerland, and the Low Countries. The voyage of one such "young Aeneas" is charted by Pope in the most serious lines of the *Dunciad*, a passage in Book IV beginning:

Intrepid thou, o'er seas and lands
Europe he saw, and Europe saw him too.

Some of Pope's vivid sketch is confirmed prosaically by Lady Mary Wortley Montagu when she completed from Venice in 1740 of the "Inundations" of English boys on the grand tour whose only business abroad was to buy new clothes, to impress each other in obscure coffee-houses, and "after the important conquest of some wedding gentlemen of an opera Queen, who perhaps they remember as long as they live, return to England excellent judges of men and manners."

If both these views are justified, the *Grand Tour* (since in 1709) made the more reasonable observation on travel as education:

Men may change their climate,
but they cannot their nature;
man that goes out a fool cannot
ride or sail himself into common
sense. Therefore, let me but walk
about in London Bridge with a young
man, and I will tell you infallibly
whether he is going over the Rialto to
Venice will make him wiser.

The grand tourists who were so remedied unargued (though they enriched Britain's arts and sciences in many ways); the foolish ones, so much more conspicuous, gave the grand tour a bad name.

Whether wise or foolish the young traveller was usually accompanied by an older man, frequently a clergyman, who served him as tutor (or governor, or headmaster). Although one tour survived for the pupil, a tutor could take up the employment more than once, as Joseph Spence did. He travelled abroad on three successive missions a half year. On his first (in 1730) he accompanied Lord Mordaunt, who was twelve years his junior, the son and heir of the Duke of Dorset. While they were abroad, for a little less than three years, Mordaunt was frequenting opera houses and fashionable lodges, and

after returning to England became a fanatic, spiritist, and supporter of Italian opera. Four years later Spence again crossed the Channel, this time with John Morley Trevelyan, but this time was cut short after less than a year when the pupil's family summoned him home to stand for Parliament in a by-election.

On his third tour, the most consequential (in several senses), Spence accompanied the Earl of Lincoln, nephew of the Duke of Newcastle, an influential politician. This tour was interrupted after two years when the duke ordered his nephew to return home (in 1741) lest he be endangered by the war with Spain, and lest he form an entangling alliance with a beautiful, aristocratic English girl, unwedded heir, whom Lincoln had met in Italy and fallen in love with. To the normal duties of a tutor Spence added those of a watchful yet discreet duenna.

By his tact, good nature, and good sense Spence managed to steer his charges through the assorted dangers and delights of their tours, winning their loyalty and retaining their friendship. When his *Polytechnon* was published (in 1747) two and a half guineas, each of them subscribed for a dozen copies. In effect making him a present of lucrativity in this age of patronage with the appointment of Regius Professor of History at Oxford as well as ecclesiastical posts that boosted his income to a comfortable high level; and for the last twenty years of his life he lived in a country house provided by Lord Lincoln.

On his tours, particularly in Italy, Spence gained other rewards: materials for *Polytechnon*, his ambitious study of the reciprocal connection between the poetry and plastic arts of ancient Rome, and for his *Traveller's*, a collection of anecdotes. One of the great advantages that travelling brought to a "little man" like himself, he tells his mother, is the opportunity of meeting persons of high rank and conversing with them more familiarly than he could at home. In England he had, through his friend, ship with Pope, begun to collect anecdotes; he was now able to record conversations with cognate artists and writers in France and Italy and with the dazzling Lady Mary, whom he met in Rome.

But his greatest thrill was finding himself situated in "the country of the old Romans." In a letter to his mother he explains why: "You are continually seeing the very place and spot of ground where some great thing or other was done, which you so often admired before in reading the history of Julius Caesar, was stabbed by Brutus at the foot of that statue; here stood Caesar to defend the Capitol against the Gauls; and

there afterwards was he flung down that rock for endeavouring to make himself the tyrant of his country."
At the same time he was distressed to see Rome so much converted to "modern" popish idolatry. Although a clergyman, he felt greater spiritual sympathy for the Roman than for popish Rome. "The Romans (the finest temple left of the ancients) which is dedicated to Jupiter and all the gods," he writes with disgust, "is now dedicated to the Virgin and all the saints." One is reminded of how a more profound intellect and more intense sensibility than Spence, Edward Gibbon, was inspired by the mixture of pagan and popish to conceive a great history in luminous (and voluminous) pages.

The fact that Spence's letters were addressed to his mother led him to write at her level, to humanize what to an aquil might have been a conventional grouping of papers and communications read before last year's meetings of the Ecclesiastical History Society. This volume—the twelfth in the series—maintains the high standard of previous volumes, and is impeccably edited by Derek Baker, though I found the minimal use of capital letters irritating. The title *Church, Society and Politics* is fairly loose, and the reader must not expect a carefully balanced symposium. Most of the great pressure-politicians, the critical arguments, the human giants are bypassed. None the less here are impressive illustrations and sidelights, genuine illuminations of what it has meant in 2,000 years for the church to be a "Church and State" (B. Taylor) and a "Colonial Concorde" (A. F. 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Where Moscow meets Islam

By Violet Conolly

Canadian Slavonic Papers
Volume XVII, Numbers 2 and 3,
1976. Canadian Association of
Slavists, \$3.

The publication of this welcome collection of papers on Russian and Soviet Central Asian problems by North American scholars must also, alas, bring home to those of us in Great Britain who are interested in the area how far this country has slipped behind, even though research on Soviet Central Asia was initiated here, after the Second World War. Unfortunately, the Bulletin and other excellent publications of the Central Asian Research Centre in London no longer appear, and this at a time when Soviet Central Asia should be attracting more, not less, attention as a major development area of the Soviet Union.

Canadian Slavonic Papers contains sixteen papers, mostly well written and enlightening, on Imperial Russian and Soviet policies in Central Asia (or Russian Turkestan, as it was formerly known). The dominant emphasis is on historical, social and linguistic subjects; but in view of the present development of the area's rich natural resources, more attention might have been given to economic problems. Nor are party-political matters discussed in any depth. There are papers from veteran Central Asian experts like Colonel Geoffrey Wheeler, Alexander Reinisen and Professors Richard Pierce and Edward Allworth, other contributors are virtually unknown on this side of the Atlantic. It is interesting to find such a wide spread scholarly interest in Central Asian affairs. North American journal institutions, where most of these contributors work.

Colonel Wheeler's brilliant introduction will enable the general reader after a few pages to grasp the peculiar situation and the problems confronting the Tsarist and the

Soviet rulers of Central Asia. In a most readable and important survey, he examines the positive and negative features of the imperial regime which paved the way for "much more dynamic and materially progressive methods" adopted by the Soviet successors. Both regimes, he sagely remarks, have been confronted with the same maximum advantage for the Russian or Soviet state as a whole: reason acquired by conquest and, at least in the active opposition, of a population ethnically distinct and culturally inferior. Histories of the Bolshevik revolution in Central Asia do not seem to be in the early stages of the Red Army were facilitated by the absence of any features, well-trained, locally recruited military formations equipped with and trained in the use of modern weapons; a native personnel trained in clerical and administrative duties; higher educational establishments; and the prospect of eventual self-government. A comparison immediately comes in mind with the situation in India on the eve of independence, where these features were present and facilitated its achievement.

The Soviet attitude in the national aspirations emerging in Central Asia, to Islam, and to a number of cultural, linguistic and social problems are then briefly touched on by Colonel Wheeler. How far the way in which Central Asia was treated as a sort of "propaganda theme" by Westerners in the immediate post-war period; conditions there were undoubtedly deplorable, but this attitude was too long in the Western scholars reversed this situation with their balanced scientific work on Central Asian problems. It was most unfairly denigrated in the Soviet Union, or even more frequently in the Soviet view of Soviet rule in Central Asia: it is of no little interest that the great and growing importance of the area, and his displayed a

combination of characteristics of which there is no precedent in the history of imperialism, namely, the absence of the purely arbitrary methods by which it was established.

This general introduction is followed by more specialist essays covering cultural-linguistic and demographic subjects and some enlightening papers on historical topics. Notably John W. Suning's well documented examination of the "Iganyu Mission" to Central Asia in 1858. Continuing his analysis of the "Soviet Revolution" in Central Asia (1974), G. J. Massol undertakes the even more complicated study of the parallel and divergences between Soviet Central Asian and Chinese models of "legal engineering" in their respective areas of Turkmenistan, Uzbekistan and Xinjiang, where in China the direct manipulation of "generational" rules, and family relations was possible, and in the case of the Russians, had to proceed more cautiously in these matters for fear of arousing "nationalist xenophobia" in

Central Asia and turning virtually the entire population against Soviet rule. This is an impressive piece of work, though there is an indication in the sources cited by Professor Massol that he is as familiar with Chinese universities as he undoubtedly is with Russian.

The interesting subject of the influence of Soviet foreign policy considerations on Soviet nationality policy, with special reference to the Soviet Uighurs, is the theme of S. Karkkainen's essay. The Uighurs, a Turkic people, live in the borderlands of the Soviet Union and are thus indirectly involved in the vortex of Sino-Soviet relations. Since the outbreak of Sino-Soviet hostility, Soviet policies towards the Uighurs have become increasingly intolerant, especially in cultural matters. For example, they enjoy a relatively favourable legal and administrative status and generous provision for native schools and institutions of higher learning, as far as can be gathered from the meagre information published in the Soviet Union. The object of these con-

cessions, according to the author, is purely political or to improve the Uighur "brotherhood" with the Uighurs, not any special Soviet policy for the Uighurs.

Other aspects of Soviet nationality policy and problems discussed include the important demographic changes in the census period (1959-1970), the conflict between local nationalities and proletarian internationalism over the Turkic National Uighur Kirghiz (1951-1952), based on a source materials: the still unsolved plight of the deported Crimean Tatars; and an essay on the Soviet treatment of the "classical Islamic heritage" in the lexicon of modern literary Uighur. The Soviet drive against Islam has many aspects, but this is the first time I have been made aware of the other involves researching into the subjects dealt with in the Ship's Department of correspondence; answering enquiries; preparing gallery displays and labelling; compiling catalogues and indexing. Degree in history essential.

Manuscripts
... to be responsible for organizing and cataloguing the merchant shipping collections in the care of Manuscript Section's answering enquiries and providing advice to readers. Scope for personal initiative. Degree in modern history essential.

Information Retrieval
... to assist in the modernisation of the data bank; have responsibility for maintaining part of the bank, devising users' needs, and directing the acquisition of data to meet these needs. Strong interest in fact retrieval essential.

SALARY: as RA Grade I £3,640-£5,040 or RA Grade II £2,760-£4,160. Level of appointment and starting salary according to age, qualifications and experience. Non-contributory pension scheme.

For further details and an application form (to be completed by 18 August 1976) write to Civil Service Commission, 100, Whitehall, London SW1A 2B, or telephone 01-255 5551 (answering service operates outside office hours) or London 01-839 1992 (24 hour answering service). Please quote ref. G/29/382.

Companion of the Gulag

By Jack Miller

DIMITRI PANIN
The Notebook of Sologdin
Translated by John Moore
320pp. Hutchinson, £5.50.

Of the many memoirs, perhaps hundreds altogether, by survivors of Soviet camps and prisons, a high proportion show the greater strength of character of their authors and the rich variety of personalities encountered under extreme conditions. In this respect The Notebook of Sologdin is normal in what almost constitutes a branch of world literature. The special interest of Dimitri Panin's book is that he spent four years with Solzhenitsyn, at the Central

Asian camp where One Day in the Life of Ivan Denisovich is set and at the research prison near Moscow in which the events of The First Circle took place.

Panin makes it quite clear that most, if not all, the main characters and many of the events in these two stories are either real or so constituted of elements in actual persons and events as to have a substantially documentary character. Thus the genre of these two novels is very different from the historical fiction of August 1914 or the "literary research" of The Gulag Archipelago.

Panin's own character as unwittingly displayed in his book is indeed that of Sologdin in The First Circle—blunt, honest, courageous, eccentric, vehemently anti-communist, shrewd with long experience of camp life and full of odd ideas, including his sometimes

esoteric "Language of maximum clarity".

Panin was allowed in emigrate in 1972 and his book first appeared in Russian in 1973. It is remarkably well translated by John Moore, is written in a somewhat incoherent, but not in that sense "notebook" style, and is a useful, if not a character Sologdin should be seen as the primary justification for publication.

The book breaks off suddenly. The original Russian version was published as a first instalment, but this is not made clear in the translation. Since emigrating Panin has published much in Russian and French on his social and political ideas, and evidently intends to do more in that direction, but his main importance as a writer seems likely to consist in the light that this book casts, directly and indirectly, on Solzhenitsyn.

CLASSIFIED ADVERTISEMENTS

CITY OF ABERDEEN

LIBRARIES DEPARTMENT

Librarian-in-Charge Central Reference Library

Applications are invited from Chartered Librarians with experience in reference work and practical bibliography. The successful applicant will be responsible to the Reference Librarian for the day to day work of the department and for staff supervision and training. He or she will also be closely involved in stock selection and control, in weekly meetings of the staff management team and in giving talks to groups.

Salary: £3,957-£4,555 with an additional 12% per cent until 1979, to whom completed forms should be returned not later than 6th August, 1976.

J. F. Wall,
Town Clerk and Chief Executive.

OLDHAM METROPOLITAN BOROUGH

Librarian-in-Charge Local Studies Librarian

(A.P.4, £3,366-£3,702)

Applications are invited for the above post from Chartered Librarians with a good knowledge of the South Lancashire area and its environment.

The Local Studies Librarian forms part of the Local Interest Centre, a building adopted in 1972 to present local studies in a wide range of library, museum and art gallery activities.

Application forms and full details of the post may be obtained from the Director, Central Library, Union Street, Oldham, OL1 1DN.

Closing date for applications is 6th August 1976.

LONDON BOROUGH OF BARNET

LIBRARY SERVICES

TRAINEE LIBRARIANS

Applications are invited from young men and women who are interested in a professional career in librarianship for appointment to Council's special training scheme. Suitable applicants will receive a year's preparatory training, followed by full-time course of one year (two years for non-graduate) at a School of Librarianship. Full salary paid during training. After qualifying, the successful candidates will be expected to remain in the service of the Council for at least two years as professional members of staff. Minimum educational qualifications five G.C.E. subjects, including two at Advanced Level.

Salary Scale: Trainee Grade B, £1,458-£2,529 (Graduates commencing salary £2,368) plus £285 London Weighting and £312 Supplementary Allowances.

Application form and further details from Borough Librarian, Ravenshead House, The Burroughs, Hendon, NW4 4BE.

Closing date: 6th August, 1976.

PLYMOUTH POLYTECHNIC

Learning Resources Centre INFORMATION OFFICER

Salary £3,729-£5,493 + £312 p.a. (Lecturer Grade N Scale)

It is required to share the teaching of a well-developed library instruction programme using a variety of teaching methods and media, and to undertake subject specialist duties in the field of social sciences.

The L.R.C. is housed in a new building on the campus of Plymouth Polytechnic which is ideally situated in the area of outstanding natural beauty. The post is a full-time position with a salary of £3,729-£5,493 + £312 p.a. plus £312 London Weighting and £312 Supplementary Allowances. Conditions of service (which will be individually negotiated) are good. The work is located in modern offices near Plymouth City Centre.

Applications should be made in writing or by telephone to: Geoffrey Grooms, The Learning Resources Centre, Plymouth Polytechnic, Drake Circus, Plymouth PL4 8AA.

THE URANIUM INSTITUTE

LIBRARIAN

The Uranium Institute urgently requires a Librarian to extend the economic and technical aspects of uranium production and use. The work would be suitable for an experienced person at either postgraduate or diploma level. A full-time position with a salary of £3,729-£5,493 + £312 p.a. plus £312 London Weighting and £312 Supplementary Allowances. Conditions of service (which will be individually negotiated) are good. The work is located in modern offices near Plymouth City Centre.

Age is immaterial; but attention will be paid to a candidate's ability to work in a self-directed manner and to a candidate's ability to work as a member of a small team. Conditions of service (which will be individually negotiated) are good. The work is located in modern offices near Plymouth City Centre.

Further details and application forms from the Personnel Officer, County H4, Bedford, Tel. Bedford 83222 Ext. 108. Closing date 6th August 1976.

DEPUTY LIBRARIAN

In City Merchant Bank

We are looking for a deputy Librarian to join us by late September. We require an A.L.A. qualified person, possibly previously experienced in a specialised library (preferably financial) and some typing. A knowledge of languages would also be useful.

The job includes: dealing with information requests from all departments of the bank, providing an information service, processing orders for books and subscriptions and supervising the library team of three in the absence of the head Librarian.

We will pay an excellent salary and give a minimum of four weeks' holiday a year. In addition there are fringe benefits such as free lunches, £1.45 of 45p per day for annual leave, tickets, non-contributory pension scheme and a group BUPA subscription.

For further information contact: Miss E. Wilson, BANKING MACHINERY & CO. LIMITED, 28 Leadenhall Street, London, EC3A 2DT. Tel. 01-348-2880.

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National Gallery of Canada

A National Museum of Canada

The Trustees of the National Museums of Canada are in the next few months to recommend a Director of the National Gallery of Canada to succeed Dr. Jean Sutherland Boggs who resigned as of July 1, 1976. Interested candidates are asked to write to the Secretary-General, National Museums of Canada before October 1, 1976.

The Board of Trustees is responsible for nominating candidates to the Canadian Government which makes the final decision.

Preference will be given to candidates with Canadian experience in the visual arts.

Reply: National Gallery Search Committee
c/o Office of the Secretary-General
National Museums of Canada
300 Esplanade Laurier
Ottawa, Ontario
K1A 0M6

National Museums Canada / Musées nationaux Canada

PHOTOGRAPHIC ARCHIVIST/LIBRARIAN

Phaidon Press, specialist publisher of books on the visual arts, have a vacancy for a Photographic Archivist/Librarian with at least five years' experience.

Duties will include: cataloguing and maintenance of the extensive photo-archives, picture procurement and the organizing of photographic assignments, as well as administration of the department. The job needs managerial talent, a neat mind, a cool head, the ability to type, to get along with other people and to work well under pressure.

Please write, enclosing curriculum vitae to: Mr. Jean-Claude Peissel, Editorial Director, Phaidon Press, Littlemore House, St Ebbo's Street, Oxford OX1 1SQ.

THE LONDON CHAMBER OF COMMERCE & INDUSTRY

requires an

ASSISTANT LIBRARIAN

for its Research and Information Department

Duties include day-to-day answering enquiries concerning all aspects of commercial and industrial information, and assisting Chief Cataloguer in basic information storage. Salary negotiable, around £2,800 subject to age and experience.

Please apply in writing with C.V. to the Personnel Officer, London Chamber of Commerce & Industry, 88 Cannon Street, London EC4N 5AB.

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Applications invited for this post in the John Rylands University Library of Manchester. Salary £2,447 per annum. Supervisory duties. Good knowledge of library services. Good experience in book selection and acquisition. Particular interest in reference services. The University of Manchester, Oxford Road, Manchester M13 9PL. Closing date 1/10/76.

UNIVERSITY OF HONG KONG

LECTURERSHIP IN LIBRARIANSHIP

Applications invited for a post of Lecturer in Librarianship in the Department of Library Studies and Librarianship, University of Hong Kong. The successful candidate will be responsible for the teaching of library studies and for the supervision of the library staff. The University of Hong Kong, Pokfulam, Hong Kong. Closing date 1/10/76.

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Applications invited for this post in the John Rylands University Library of Manchester. Salary £2,447 per annum. Supervisory duties. Good knowledge of library services. Good experience in book selection and acquisition. Particular interest in reference services. The University of Manchester, Oxford Road, Manchester M13 9PL. Closing date 1/10/76.

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County of Cleveland

LEISURE AND AMENITIES DEPARTMENT

CLEVELAND COUNTY LIBRARIES

LIBRARIAN-IN-CHARGE

REFERENCE SERVICES

£5,001-£5,304

Applications are invited from suitably qualified and experienced librarians for the post of Librarian-in-Charge of Reference Services throughout the County Libraries.

In approved cases, financial assistance with the removal of household effects will be available. Temporary housing accommodation for married couples may be available in approved cases, within the County area.

Further details and terms of application are available from the County Librarian, Central Library, Victoria Square, Middlesbrough, to whom they should be returned by 8th August, 1976.

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Salary Grade A.P. 4/5 (£3,366-£4,095 p.a.)

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Applications giving details of age, qualifications and previous experience, together with the names and addresses of two referees, should be sent to the County Secretary and Solicitor, County Hall, Aylesbury, by 5th July.

Applications will be accepted until 5th July 1976.

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WALTHAM FOREST

Librarian-in-Charge

AP/5, £3,710-£4,830 p.a. inclusive of £312 p.a. Supplement

Chartered Librarians with suitable experience are invited to apply for the above post at Wood Street Library. The Library, which is situated on the edge of Epping Forest, has recently been re-designed and is the management of the Branch is responsible for the selection and revaluation of the stock, including the housebound readers and local hotels is provided and there is a programme of extension activities.

Application forms and further details from Borough Librarian, Ravenshead House, The Burroughs, Hendon, NW4 4BE.

Closing date 8th August, 1976. Please quote Ref. J.772.

London Borough of Waltham Forest

DERBYSHIRE

Deputy County Librarian

(Salary £6,741 x £216 (9-27,368) plus supplement £312)

Applications for the above post are invited from Chartered Librarians with suitable experience in the management of a large library service, preferably of both urban and rural libraries, and with an interest in co-operation.

Further information and terms of application may be obtained from the Personnel and Management Officer, County Offices, 100, New Street, Derby, Derbyshire, to whom completed applications should be returned not later than 9 August 1976.

Interviews will be held on September 2nd and 3rd 1976.

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